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ABSTRACT

"A Look at Indian Education in the 70's" was the theme of this conference, where representatives from 10 American Indian tribes gave general remarks about the status of education on their reservations. Included in the remarks was information on the number of students in higher education, adult education, early childhood programs, and elementary and secondary schools. Various tribal scholarship programs were mentioned, as were problems encountered by Indian students in various educational programs. Included in the conference proceedings are the keynote address, a report from the Tribal Leader Panel, and summaries of the following workshops: (1) Central Office Policy on Indian Education, (2) Teacher Aide Programs, (3) Functions of National Indian Education Association, (4) Indian Community Schools, (5) College Indian Studies Programs, (6) Bureau of Indian Affairs Educational Programs, (7) Intercollegiate Indian Programs and Clubs, and (8) Problems of Urban Indians. Discussions of panel presentations conclude the document. (LS)

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PROCEEDINGS: TWELFTH ANNUAL INDIAN EDUCATION CONFERENCE

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CENTER FOR INDIAN EDUCATION

Conference Director:
Mr. George A. Gill

CONFERENCE THEME:

"A LOOK AT INDIAN EDUCATION IN THE 70'S"

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FOREWORD

It has been our pleasure to sponsor the annual Indian Education Conference on the Arizona State University campus for the past twelve years.

Arizona State University and the Center for Indian Education await the beckon of our Indian tribes and Indian people to offer our facilities and personnel in any way we can be of service.

As the years pass in the 1970's, we all look forward to even greater progress, unity, and an abundance of community involvement in attaining the goals of self-sufficiency and self-determination.

Further information concerning the programs and activities of the Center for Indian Education, as well as the advanced Master of Arts degree in Indian Education, should be directed to:

Center for Indian Education
College of Education
Farmer Building, Room 417
Arizona State University
Tempe, Arizona 85281

George A. Gill
Conference Director
Assistant Professor of Education

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"A LOOK BEHIND, A LOOK AHEAD"

Twelve years ago we started the Indian Education Conference, the only national Indian Education Conference at the time. At that time concerned people could only dream about Indian control of their schools. At the first conference the Director of Indian Education (BIA) talked about the "extras" of Indian Education, such as love, respect, conflict in values, problems of adjustment, and parental responsibility. We were wasting bullets. We were shooting at the wrong targets.

We should be concerned about the quality of our schools. We need facilities. We need to distinguish between the words "Indian Education" and "American Education." We need to separate the schools from the Bureau of Indian Affairs. The schools should be controlled by the Indians on the reservation so that the Indian people can have the opportunity of having their children at home. Bring education to the Indian and stop taking Indians to education.

I attended a school board meeting in Chinle. Sixty-eight teachers who were concerned about their jobs also attended the meeting. None of the parents were present. Chinle School has 90 percent Navajo students. Where were the Indian people and the Indian parents? There are ten public school boards on the Navajo Reservation, and only five are controlled by the Navajo Tribe.

I read an article in the paper which stated that a professor in the Business School at Arizona State University believes Indians should be forced to leave the reservation. Experts are telling the Indian people what to do and what is wrong with them and their educational system. With their studies, evaluations, and the like, experts are getting rich off the Indian people. We need to eliminate the "father knows best" attitude of the experts.

Navajo Community College is located in and serves Apache County, an area of 25,000 square miles, without funds from the State. However, the State is planning two colleges in Apache County and has counted on students at NCC to attend these two colleges. The Indian is generating money, but Navajo Community College does not get any money from the State.

Navajo Community College has provided jobs for the Indian people. Indians need industry and need to recognize the opportunities and the social responsibilities for industry on the reservation. But industries on the reservation are expecting too much and giving too little. For example, the Peabody Industry on the Navajo Reservation pays the tribe only $3.50 per acre foot of water while the Bureau of Reclamation receives up to $50.00 per acre foot.

There is conflict between the Indian leaders. This should not and cannot be. Lawyers should be viewed as servants of the people, not as their leaders. The Navajo and Hopi Indians should compromise among themselves and not between the lawyers, for the lawyers only profit while the Indians suffer.

Twelve years ago we dreamed of Indian control. Twelve years from now the schools will be controlled and operated by Indians. The schools will be on the reservations, because the Indian people want them there. Full Indian control over Indian Education is a reality. The type of school is not the issue or the problem any more, and we are no longer searching for the pill to solve the problem. Less than 5 percent of our teachers are Indians, and less than 10 percent of our principals on the reservations are Indian. Twelve years from now 99 percent of our teachers will be Indian and 99 percent of our principals will be Indian. Many tribes will establish their own departments of education, certify their own teachers, establish their curricula, and accredit their own schools, and so on with the cooperation of the State. Leadership, both State and Indian, must compromise and form a partnership, and the partnership must grow.

There is a definite trend toward a renaissance of the Indian culture. The people will feel the Indian culture and continue to use the Indian languages. It is time for action, and there is no room for hate. If hate enters our hearts, we become victims rather than victors. There is much room for action, and there are three key words to success in the future. One is <u>faith</u>, for we've got to believe; another is <u>courage</u>, for we have to have guts and determinations; and the third is <u>love</u>, love for yourselves and for those who spitefully use you.

The Navajo Tribal Chairman and Indian leaders met with State officials three years ago. The Tribal Chairman stated that somehow, someday they were going to have a college. The State officials laughed. Indians can't operate a college. But the Indian people believed and had faith and courage. Our job is to be willing to get on top of the mountain and to begin a walk down the other side.

When visiting Flagstaff some years ago, the late Robert Kennedy stated, "Some people see things as they are, and ask why? I dream things that never were and ask why not?" And I ask you, "Why not?"

TRIBAL LEADER PANEL

Mr. Clinton Pattea, Secretary of the State Commission on Indian Affairs, Presiding

We are here to expound on the educational problems within our communities. Then we will go home to our communities and take part in local school activities. Although there are differences in culture and language, we have the same educational problems.

Wilbert Carlyle, Ak-Chin Indian Community

No two reservations are the same in respect to their educational program problems. We have 290 members who are students and practically all are attending school in Maricopa Public School. Four are attending business schools, two are attending Ft. Lewis College and three are attending the ASU COP program. The students attending Maricopa School #20 are slow learners. The tribe has requested funds from the Bureau of Indian Affairs to establish a kindergarten program, but was refused. They recommended that the tribe go to the Maricopa School Board.

We are somewhat disappointed in the students attending Maricopa, as nineteen out of twenty-five students are failing. We are practically forcing students to attend classes. The parents should be responsible for their children's attendance. Our code states that young people must attend school until eighteen years of age, even if married. We need to make parents understand the importance of education.

For students that qualify for college work, we offer free transportation and pay tuition plus $50 a week spending money. One student is attending Central Arizona College, and we furnish her with transportation and $70 a week. Two are attending college under other sources of funds.

Mr. Edmund Manuel, Chairman, Salt River Indian Community Council

I am not an educator. Attending the conference is quite an education to me. In addition to our Salt River Day School, we have a day care center for working parents. Our staff are Indian people from the community. Salt River Day School is an elementary school with grades 1-6. Music, physical education and art are being taught, as part of the curriculum. We have hired a principal to take over shortly.

We have 175 students enrolled in Indian Schools in other states. There are also 150 students attending Mesa Public Schools in grades 1-12.

We have two counselors, a secretary and Indian teacher-aides who give the students a sense of security and belonging. Our teacher-aides are certified after two years, and the Career Opportunity Program offers a four-year on-the-job program for a teacher's certificate.

We began the GED program very recently, and have twelve attending this program. Since Scottsdale College began operation, the tribe has been very involved in the institution. Our students are attending schools through the BIA and Adult Vocational Training.

Gevene Savala, Kaibab Paiute

Coconino County takes care of us. We have students attending college through BIA grants, but we do not have many going to college. We do not have funds for higher education, but if the tribe did, maybe the students would study harder in school knowing that there are funds available for higher education. We have an Adult Education program on our reservation, and have fifteen attending. Our greatest need is for a day care center.

Mrs. Evelyn Smith, Chairman of Education Committee, Hualapai Tribe

We have students attending high school in Phoenix and Stewart full time. We have received unfavorable conduct reports of our students and it is hard for us to tell the parents to correct their children. I speak to the parents and have them check on their children. We have problems with students sniffing glue, drinking and going AWOL. We have never met with the school personnel, but have met with the Superintendent at Phoenix Indian School.

The BIA has been very good to our students in regard to funding. We have three students attending BYU, three at NAU, and five at other institutions. The students are doing fine and I want to thank the BIA for the opportunities given our students, as the tribe does not have a scholarship fund.

Our elementary school at Peach Springs has 173 students, the majority of which are Indians. We have problems with students being late. The parents are responsible for getting their children to school. Illness and babysitting are some reasons for absences. We stressed to the parents that education is more important now. We have five high school students attending Kingman, and twenty at Peach Springs. The students take buses to school and are usually gone from 7:00 to 5:00. We have gone to Kingman to check on these students because some of them have been loitering in business areas downtown. Several have dropped out of school to attend other schools near by at Seligman, Coconino, etc.

We have started the Adult Education Program, and have received great response to this. There are twelve attending the classes which meet every Thursday night. Yavapai College has been teaching extension courses at Peach Springs. We have some students attending this college. One of our former students is a college graduate and is teaching at Peach Springs.

Cipriano Manuel, Papago Tribe

People have many definitions about education. Some people feel education is getting letters behind your name. I've attended ASU, and all they did was indoctrinate me. We really don't have any problems; it is the white man that is the problem. The problem with some of our Indian people is that they have become apples. I see three A's involved in today's education: Alienation, Achievement (the Indians are lowest in achievement), and Attrition (the Indian is highest in this).

Mr. Alex Ami, Indian Education Committee, Hopi Tribe

We have 1,300 elementary students in six day schools (Headstart - 8th grade) and 500 students in public high schools, Phoenix Indian School, and Sherman Institute. We have 150 in college and 100 in vocational schools. We also have an adult education program. We have inherited problems that we have to cope with. One of these is that we do not have a high school near the reservation. Therefore, all of our students must leave the reservation to attend school. The BIA has recently begun to examine the deficiencies that exist here with the hope of correcting these problems. Our main concern is that we recognize and keep our Indian values and culture.

Mr. Salas, ZIA Tribal Council

Mr. Salas spoke about the particular situation that his tribe faces. The students attend BIA schools through 6th grade and are then sent to public school. He felt that many of them were not ready for this transition and that the public schools were not helping to bridge this transition period. The tribe is now applying pressure to get Title I funds for the schools.

Mrs. Ethel Ortiz, Ft. Yuma

Mrs. Ortiz stated that their problems ran along the lines of poor attendance and glue sniffing. The children are behind their white classmates and this possibly causes the frustration that leads to the problems that were mentioned before. She felt that some solutions might be to have more qualified Indian teachers and to have jurisdiction over their own schools.

Mr. Milton Bluehouse, Instructor at Navajo Community College, Navajo Tribe

The Navajo children are involved in BIA, Mission, and public schools. Many times this causes problems because of the different philosophies. Less than 5 percent of the staff is Navajo and, therefore, many times there is a lack of understanding. We feel that the emphasis should be on culture and values and our high schools are beginning to teach this.

Peggy Jackson, Gila River Pima Tribe

We have Black Water Community School, which is all Indian controlled, two BIA schools and two mission schools. We have 800 students in public schools with a few non-Indians.

The best situation is at Black Water because we have control of our own hiring and firing. We have an all Indian school board and many para-professionals who are all Indian.

We have a new Career Center and an Adult Education program. There are also day care centers, preschools and headstart throughout the reservation.

We have just begun the model cities program and this gives a potential for many jobs.

WORKSHOP #1 CENTRAL OFFICE POLICY ON INDIAN EDUCATION

Mr. George Scott, Deputy Director, Education, Bureau of Indian Affairs, Washington, D.C.

Mr. Scott began by giving an overview of how his office dealt with the individual schools under its jurisdiction. The reservation school takes any problem to its agency and from there it goes to the area office, and on up the line. This form of communication causes its own problems and a possible lack of understanding.

The current trend, in Mr. Scott's opinion, is toward local control of the schools. He would like to decentralize authority and put it in the schools themselves. Those involved in a particular school should run it with the involvement of the local community.

It is now possible for the tribes to contract with the BIA for control of their schools. They then have control of the hiring and firing and are responsible for the complete services of the schools. In some areas not ready to contract, but wanting some local control, advisory ad hoc committees are being set up to work with the superintendent and school personnel.

Another problem now being faced is the practice of hiring all BIA teachers by one office in Albequerque. This doesn't allow the local schools to recruit or select teachers that would be best for their particular community and situation.

At this point Mr. Scott opened the workshop for questions and comments.

Many questions followed the line of "How do we get control?," and to this he answered:

1. The tribes need to get their own people working for this. The action must originate there.

2. Work within the BIA to convince the administrative side that they cannot dictate policy from the program side.

3. Move for congressional action by submitting proposals for tribal approval and then to congress.

A question arose concerning the report "An Even Chance" and how the BIA was acting on this report. What is the BIA doing about the public school education of Indian children? Mr. Scott stated:

1. We are taking a look at the needs of the Indian child in public school.

2. We are looking at our own machinery and making revisions in the guidelines and such.

3. We are working on new legislation for revision of the Johnson O'Malley Act.

The discussion moved to questions about separatism and the position of the Indian people on this topic. One speaker felt that it was necessary for the Indian to be separate because of his values. Mr. Scott added that the Indian wants to be involved in his own destiny and that the treaties hold them back rather than help them move in a forward direction.

If Indian Education is to be a success, Mr. Scott concluded, the tribes must do it at a local level. They must be accountable for their education. The tribes themselves must push. The BIA cannot do it because we are caught in the middle. We are only a tool and if we are not useful then we must change. Tell the government that we are not doing what you want.

WORKSHOP #2 TEACHER AIDE PROGRAMS

Mr. John Sullivan, Director, EPDA Career Opportunity Program, ASU

Participants: Mr. Albert Joseph, Assistant Director, EPDA Career Opportunity Program, ASU
Miss Wilma Victor, Bureau of Indian Affairs Washington, D.C.

After being introduced by Mr. Joseph, Miss Victor told of her life experience in the Teacher Training Program and what had brought about the EPDA Career Opportunities Program. Miss Victor had taught on the Navajo Reservation for twelve years and then moved to the Phoenix Area Office before assuming her present position.

Mr. Sullivan then explained the COP program.

EPDA Programs

Federal programs for meeting educational manpower needs under the Education Professions Development Act focus on three priorities:

1. Programs to bring new kinds of people into the schools and to demonstrate, through training, new and more effective means of utilizing education personnel and delivering educational services.

2. Programs for training personnel in fields where critical shortages exist.

3. Programs for training personnel to meet critical problems in the schools.

All EPDA programs are oriented toward the elimination of racial, financial, physical and mental handicaps as deterrents to equal educational opportunities.

EPDA training projects will be evaluated on the basis of performance instead of process. The essential element in evaluation will no longer be the means by which educational personnel are trained, but the effectiveness of the learning that takes place as a result of that training. The second notable emphasis is on programs that focus on fields with severe manpower problems--such as early childhhod education, vocational-technical education, special education, and pupil personnel services. A third emphasis to be noted: a shift is being made from short-term training to an emphasis on long-term projects which involve a partnership of colleges, state and local school systems, and the community to be served by the personnel to be trained. The Career Opportunities Program is a major new effort to attract and train persons from low-income backgrounds into career ladder positions in poverty area schools.

Career Opportunities Program

What

A nationwide work-study training model to improve the educational opportunities of children by putting community residents to work as teacher aides while they train toward eventual teacher certification.

How

By pairing regular teachers with COP participants from the outset, COP projects are able to devise better ways of using and training school staff while they build better school community relations through the aides' natural cultural links.

Career Development

COP participants begin their careers in education at whatever level their abilities and interests permit, then pursue a planned school and college program of career development. They can progress as far as they wish or their abilities permit, from teacher aide to assistant teacher, intern teacher, and ultimately to certified teacher and the Baccalaureate degree.

Where

They work with Indian youngsters in the Plain States, with poor black children in the rural South, with Chicanos in the Southwest and other Spanish-speaking minorities along the East Coast, with poor white youngsters in the Mountain States and Appalachia, and with black, brown, red and white youngsters in core-city schools all across the nation.

Why

Career Opportunities demonstrates how community residents can help teachers and administrators improve educational services by relating more effectively and sensitively to the needs of low-income youngsters.

About 75 percent of COP programs are in schools in the nation's major inner cities, half of them designated as Model Cities.

Linkages

COP projects link programmatically with a variety of other education and community programs, people, and agencies. Among them are Model Cities, Community Action Agencies, Head Start, Upward Bound, Follow Through, VISTA, New Careers and other manpower programs, College Work-Study, other Education Professions Development programs, and projects funded under Titles I, III, IV and VII of the Elementary and Secondary Education Act. Under most plans, COP pays administrative cost and university training for the participants while the cooperating program provides salaries or stipends for COP participants.

Career Opportunities Program allocations for fiscal year 1970 are $24.3 million under provisions of the Education Professions Development Act.

Participants are currently being accepted from the Gila River Reservation, the White Mountain Apache Reservation, the Salt River Reservation and the Papago Reservation. Each graduate of the program will be certified to teach both handicapped and non-handicapped children in the regular classroom.

Each trainee will work as a teacher aide in a school classroom in his own community each of the school terms. He will be released part-time from his classroom duties to attend special seminars and classes taught either on the school site or at a nearby location. These seminars and courses will earn full college credit. During the summer periods (for 10 weeks each summer), the trainee will attend classes on the campus of Arizona State University. Upon completion of the program, each graduate will have a college degree and be eligible for state certification in regular and special education.

Each trainee will receive a salary during the regular school term from the school where he is employed as a teacher aide. The amount of the salary will be determined by his school and will be the amount regularly paid to teacher aides working in that school. The same salary will be paid to the aide by the school during the 10 week summer session. Housing expenses (room and meals) for the 10 week summer session on the ASU campus will be paid by the COP program. Housing expenses will be paid only if the aide lives during the summer session on the ASU campus in student housing provided by the program.

1. Applicant must be employed as a teacher aide in a school on one of the four participating reservations: White Mountain Apache Reservation, Gila River Reservation, Papago Reservation or Salt River Reservation. Employment can be in any school on the reservation: public, BIA, Head Start or mission.

2. A high school diploma is not required, but if applicant does not have one, he must acquire a GED certificate while enrolled in the COP program in addition to his regular college credit studies.

3. Applicant must have a sincere desire to work with children and to become a teacher.

Previous college credits earned by an applicant will be accepted if they are applicable toward the requirements for a bachelor degree in education from Arizona State University.

Application forms are available from schools and tribal education coordinators on each of the four participating reservations. Applications should be filled out and mailed to the COP office at the address below as soon as possible.

EPDA Career Opportunities Program
Special Education Department
Farmer Education Building, Room 305
Arizona State University
Tempe, Arizona 85281

WORKSHOP #3 FUNCTIONS OF NATIONAL INDIAN EDUCATION ASSOCIATION, STILLWATER, MINNESOTA

Mr. John Winchester, Vice President, National Indian Education Association

The founding of the National Indian Education Association was at the Annual Minnesota Indian Education Conference two years ago. The organization is patented in Minnesota. It is a cross-section of different tribes, and unique in that the Seminoles are part of the organization. Indians throughout the nation involved in Indian Education bring together and share with one another something about the various universities.

Membership is moving along at a very satisfactory pace. It has 600 members. Non-Indians are invited to join to provide better understanding. It is necessary to share some programs with non-Indian educators. There was an attendance of 50-60 percent non-Indians at one NIEA workshop.

The National Indian Education Association is working in cooperation with the University of Minnesota Library Services to produce an annotated bibliography of various Indian tribes.

The first NIEA conference was financed by the University of Minnesota and the Department of Education of that State. Invitations to the second conference were mailed to 300 people and the attendance was 1,200. At the third conference, 600 invitations were sent and 900 Indians were present, but that year the conference conflicted with other teacher education conferences in the State. The second conference expenses totaled $20,000; the third, $35,000.

The third annual conference was held at the Hilton Hotel in Albuquerque, New Mexico. Consideration was given to provide an area for non-Indian participants. Tribal councils requested programs for the future.

The main function of NIEA is to serve as a clearing house for Indian activities. Foreign countries have requested tribal dance groups to visit their people. However, it is felt that these requests should be made to the tribal councils.

It is necessary to make changes to bring about an improvement. This requires a tremendous commitment from each individual. When you want to watch another TV program more suitable to your taste, you change channels. Destruction is not necessary in order to make changes.

Mr. Winchester initiated several changes among the universities in his homeland. He began by talking with the President of the University of Michigan. At the talk, which lasted for forty-five minutes, Mr. Winchester requested a packet amounting to $20,000 for undergraduate programs. He also asked that a week be set aside to commemorate North American Indians.

At Central Michigan University, he spoke to the president and requested funding of $10,000 for an Indian scholarship fund. The packet, now being put together at the State, will be supplemented by $10,000 from the BIA.

A tremendous change has been made at the Lake Superior State College where Indians were once not welcome. A $10,000 fund plus BIA fund meeting programs have been established for Indian students.

While changes are being made in the universities, are there any in the elementary or high schools?

Changes are being made in the library and classroom books. Actually, the root of this problem lies with the book publishers. At the last NIEA conference, 300 publishers were invited and not one replied. At one elementary school in the East, Mr. Winchester was addressed as "Mr. Indian" and asked what kind of paint he put on his horse when he went to war. Obviously, a change in their curriculum was necessary. Changes are being made in the field of Indian history. An example is Custer's defeat at the Big Horn.

WORKSHOP #4 INDIAN COMMUNITY SCHOOLS

Coordinator: Mr. Thomas Mayhew, Coordinator and Director
Southwest Center for Community School Development, ASU

Panelists: Mr. Dennis Rogers, Community School Director
Sacaton, Arizona
Mr. Vernon Masayesva, Principal and Community School Director, Hotevilla, Arizona

The functions of the ASU community school center are:

1. To disseminate information about the Community School.

2. To train teachers, principals, and school administrators so that they will operate and administer their schools with these ideas in mind.

3. To assist schools any place within their area to become community schools.

Before community schools were established, the schools were never the hub of community life. The Blacks were never involved in any decision making. Nor were the Mexican and Indian people given any consideration. The school was never a visiting place. However, changes have been brought about with the idea that the school should serve the wants and needs of community people.

"To Touch a Child": The ideas presented in this film can work in any community in this country. The location for this film was in Flint, Michigan. The school at Flint was a tomb after school hours. Children played in streets while a few feet away the school yard lay unused. The windows were constantly broken by boys who had no worthwhile activities. Every bill put before the community in an attempt to improve and build new school facilities was turned down.

An idea was formed by a physical education teacher who felt that since the community owned the school, they should make full use of the facilities. He met another person who had thought about the same things. This was Mr. Charles Stewart Mott of the General Motors Corporation. The idea was presented to the school board and it was accepted. Soon after, evening educational courses and recreational and cultural activities were formed. Included in these activities were weight reduction classes for the mothers, cake-decorating classes using home economics classrooms, well-baby clinics, use of classrooms by the exceptional child, and use of the gym and playground. Senior citizens held their club meetings at the school.

All of these activities involving the whole community brought about a marked improvement in the children's progress in school.

New school buildings were built and a cultural center was established. To coordinate all of these activities, a community school director was hired, who proved vital to the success of the program.

Vernon Masayesva

Mr. Masayesva has served an an intern at Flint, Michigan, to see if he could use some of these ideas as a school principal.

The Hotevilla Day School has an enrollment of 110 students and four teachers. The school serves the Hopi villages of Bacabi and Hotevilla. Prior to the establishment of Hotevilla Day School as a community school, the only time parents would come to the school would be to make an important telephone call. The only link between the school and parent was the report card. The school also had a serious problem of gas sniffing among the students.

Mr. Masayesva, the new Community School Director, sat down with the parents and asked them to see what kind of program the school could develop. In creating the program, basketballs, gloves, balls and other equipment were gathered. New PE equipment was discovered in storage.

A ceramics class was formed. Parents who had experience in pottery-making offered their help and knew where to obtain natural clay in the surrounding countryside. An old one-room building was transformed into an art room. When this proved to be too small, they added another room. The ladies hand plastered the inside walls in the traditional Hopi method.

The truant officer was made a recreation director and no longer had to chase children because they now came to a different school. The Hotevilla Day School is operating with the idea that the school should be of service to everyone in the community.

Dennis Rogers

Mr. Rogers teaches afternoon classes and works as a recreation director at night. Community education does not require a fantastic budget. The children at Sacaton use table games, puzzles, and borrow tables from the classrooms. The school's audiovisual equipment is used in the adult education classes held during the evening. As a Community School Director, he is used as a resource person.

Mr. Mayhew

In September 1968, thirty people from the Navajo reservation were sent to Flint, Michigan to observe this new idea and bring it home to their communities. A commitment from the BIA was received in December to finance a community school director for the Cottonwood school in Northern Arizona. Another community is now becoming really involved in its school.

The requirements for a community school director are to have an interest, desire and concern for the program and to be able to develop a meaningful relationship between community and school. The person should have a college degree and a teaching certificate, although this is not a requirement. These may be obtained through the process of training to be a community school director.

The program deals not only with public schools, but also with private and parochial schools. In some instances the community school director has been able to bring the community and church together.

WORKSHOP #5 COLLEGE INDIAN STUDIES PROGRAMS

Mr. Eugene Sekaquaptewa, Instructor, Center for Indian Education, ASU

Following his introductory remarks, Mr. Sekaquaptewa described various ways in which Indian Studies are viewed today: (1) to train and help the Indian according to his needs, (2) to teach non-Indians about Indians, (3) to teach Indians about Indians, (4) to train teachers who will be working with Indian students, (5) to research information about Indians, and (6) to teach Indian history and culture for participation by all students. "Indian Studies are becoming important. Everybody wants them, but nobody has really defined what they are or should be."

"At the Center for Indian Education, ASU, my role is instructor; an Indian teaching Indian Education courses. I process eighty to ninety prospective teachers each year. Of these eight to ten are Indians. My specific activity, then, is training non-Indians about Indians so that if they follow their plans, they will have a background for working with Indian people. We, at the Center, also work with Indians directly by providing services to all Indian students."

Paul Jones, graduate assistant, Center for Indian Education, ASU, described a survey that was conducted at the Center in which eighty universities in the United States and Canada were asked about their Indian Studies program. Fifty percent of the universities polled responded with varying degrees of activities or study courses that were concerned with the American Indian.

John Winchester described problems encountered while attempting to expand North American Indian Studies at the University of Minnesota. They currently have a College of Urban and Ethnic Studies, but attempts are being made to eventually establish a College of North American Indian Studies.

Bob Lomadafkie talked about Indian Studies at Northern Arizona University. They offer a minor in American Indian Studies with courses listed in various departments. It is their desire to have a centralized department of Indian Studies. Other current projects include getting more Indian teachers at NAU.

The Indian Studies program at the University of Arizona was described by Virgil Wyaco. Under a Ford Foundation grant, evaluation is being made for seventy-two courses of study from which a supporting minor could be acquired. The hope was expressed that Indians would have more to say about these courses and that a major would be available in a few years. Efforts are also being made at U of A to acquire more Indian teachers and to establish an Indian Club.

Ruth Roessel, Director of Navajo Studies at Navajo Community College, talked of the importance for the Indian to know his history and culture. Young Indians today, away at school, do not have the opportunity to learn of their culture from their parents and older people. They do not have the time to sit and listen to the stories. Among other courses in Navajo Studies, NCC offers three courses in Navajo History and Culture, the Navajo people from their origin to the present. In addition, American Indian Seminars have speakers from all over the country to discuss contemporary Indian affairs.

Thomasine Hill described Indian Studies at Eastern Montana College. She expressed the need to become involved in all areas of Indian Education, whether it be the schools, the community, or the reservation. Expansion of the program at Eastern Montana College is one of their current major concerns.

In summary, Mr. Sekaquaptewa commented upon the need to review where we are and what our objectives are. Even with our different methods for achieving goals, it is possible to achieve unity of purpose.

"Let us communicate to establish goals we wish to achieve."

WORKSHOP #6 BIA EDUCATIONAL PROGRAMS

Mr. Ray Sorensen, Assistant Director of Education, Phoenix Area Office, Bureau of Indian Affairs, Phoenix, Arizona

Participants: Harriet Hilborn, Tribal Employee, Phoenix Area Office, Bureau of Indian Affairs, Phoenix, Arizona
Ruth O'Neill, Scholarships Officer, Phoenix Area Office, Bureau of Indian Affairs, Phoenix, Arizona
Dave Birch, Deputy of Education, Phoenix Area Office, Bureau of Indian Affairs, Phoenix, Arizona

There are twenty-two BIA schools served by the Phoenix Area Office. Nineteen of these are day schools or on reservation boarding schools. The other three are Phoenix Indian High School, Sherman Institute in Riverside, California, and Stewart Indian School in Carson City, Nevada. These BIA schools are not interested in competing with public schools. They serve a special purpose. There are usually no public schools available to the children that the BIA schools serve. BIA schools also serve certain special social needs.

Many of these schools are using Title III monies for special projects such as the Theodore Roosevelt Indian Reading Program, and the Santa Rosa Boarding School Music Education and Language Arts Program. Other funds are received from Title I, the Johnson O'Malley Act, and the Impact Aid Program.

Harriet Hilborn

The Elementary and Secondary Education Act set up Title I funds to apply to the special needs of the disadvantaged students in poverty areas. All schools under the Phoenix Area Office are entitled to these monies. Criticisms of this program have been raised because of inadequate supervision, no monitoring, and no evaluation. Starting now all projects will have an evaluation built in. In the coming years, most of the projects will be centered around younger children, so that problems may be remedied before reaching higher levels.

Funding for Schools and Individual Students

Any student who is at least one fourth Indian may apply for a BIA Scholarship. He is not limited to any particular college, but may make his own choice. He then can be funded until his completion at that university. The student first applys for admission and then for financial aid. If there is a need, half of the Indian student's expenses are paid by the BIA and the other half by the Office of Economic Opportunity, therefore, helping him to be fully funded. For the 1970-71 school year, the Phoenix Area has 600 students in college and spent $650,000. Sometimes the tribe may supplement or finance students themselves with tribal funds.

Another source of funds is the Johnson O'Malley Act. Schools may receive Johnson O'Malley monies if they have 3 percent Indian student population. This is to assist public school districts near reservations where the land is not taxable. Approximately 4 million dollars of these funds aid the Phoenix Area.

In the short question and answer period that followed, a question about low standards in the BIA schools arose. The three reasons given for these lower standards were:

1. Conflict of interests of teachers in the schools.

2. Vocational interests fight the academic interests.

3. The non-Indian teachers felt a lack of parental involvement.

One Indian counselor stated on this last issue that Indian parents feel that the non-Indian teachers do not hear or perceive what the parents say.

WORKSHOP #7 INTERCOLLEGIATE INDIAN PROGRAMS AND CLUBS

Mr. Gabriel Sharp, Graduate Student, Graduate School of Social Service Administration, ASU

Participants: Arlene Bowman, ASU
Thomas Swift, Arizona Western College
Maxine Norris, Central Arizona College
Student Representative, Pima College
Elaine Lopez, University of Arizona
Larry Emerson, Navajo Community College

Mr. Sharp began the workshop by opening it up for the students to voice their questions and opinions, concerning the education they have had and were presently receiving.

The backgrounds of the students were varied among BIA, parochial, and public schools. Both reservation and urban Indians were represented.

When asked what motivated them to come to college, responses were:

1. parental pressure
2. had to have a college degree to do what I wanted
3. to benefit my people
4. pressure to make it in the non-Indian world
5. so others will listen to what I say
6. change is here--for survival

The general feeling seemed to be that education is positive, but changes need to be made.

The students spoke about their clubs and their particular situation on their campuses. The most unusual was the organization at Navajo Community College. They have a council rather than the usual club officers and the organization is made up of faculty, staff, and students, all on an equal basis. The Native religion is greatly emphasized. The club is involved in working for their people in projects against Peabody Coal and the BIA food system. The speaker for the club felt that the answer for all Indian students was in uniting and forming an All-Indian University.

After more discussion the students agreed that there was a need for communication other than just at the conferences. Each group seemed to have something that could bolster another group in its weakness. It was agreed that each group would leave its address so that they might be reached easily by the others. The following is a list of these addresses:

Renee Reddog
Learning Resources Center
2202 W. Anklam
Pima College
Tucson, Arizona 85709

Bob Smyth
C/O Student Activities
106 E. Washington Street
Maricopa Technical College
Phoenix, Arizona 85006

Hivan-Iskeen
Central Arizona College
College, Arizona 85228

United Native Americans
New Mexico State University
University Park, New Mexico 88001

NAU Inter-Tribal Club
Box 7651
Northern Arizona University
Flagstaff, Arizona 86001

Concerned Indian Students
1640 E. Santa Fe
Flagstaff, Arizona 86001

Sam Brown, President
OHMA Hosteen Indian Club
Mesa Community College
Mesa, Arizona

Native American Students
Riverside City College
3650 Fairfax Avenue
Riverside, California 92506

Red Dawn
P. O. Box 9-81
Navajo Community College
Many Famrs R.P.O.
Chinle, Arizona 86503

WORKSHOP #8 PROBLEMS OF URBAN INDIANS

Coordinator: Mr. Lloyd House, Graduate Student, Arizona State University (First Indian elected to the Legislature of Arizona)

Panelists: Mrs. Grace McCullah, Director, Manpower Program (IDDA)
Mr. Reginald Rodriquez, BIA Office, Albuquerque, New Mexico
Mr. Clinton Pattea, Secretary, Commission of Indian Affairs, Arizona
Mr. Curtis Nordwall, Executive Director, Arizona Indian Centers, Inc.
Dr. Robert Ashe, Professor of Education, ASU
Mr. Eugene Wilson, Tribal Affairs Officer, Phoenix

Lloyd House

The urban is like an Indian of another tribe. When Indians leave the reservation, this calls for redistricting across the state. Reservations are not all the same. Tribes all differ in thought.

Eugene Wilson

Mr. Wilson did has undergraduate work in elementary education and received a B.S. degree. He has worked thirty-one years in the field of public service. In those years he has endeavored to teach Indian children to reach for higher education, but his efforts are being torn down by the influence of the white man who wears ragged dress, long hair, and no shoes.

One problem the urban Indian has is his child's inability to cope with the curriculum; the child is constantly "hitting his head against the wall." This is the result of the old Indian philosophy that "children should be seen and not heard." The average vocabulary of the Indian child starting kindergarten is about 75-100 words. The middle-class Anglo child has a vocabulary of about 750-1,000 words. He has a good perspective of what goes on in the world.

Frustrations occur among the various groups of the urban Indian: children, teenagers, middle-aged groups, and the senior citizens. The senior citizens are sometimes afflicted with geriatrics. The middle-age

groups are subject to the cost of living problems, health problems, education problems, and job qualification problems. When one does qualify for a job, then the problem of being time-conscious arises. They are also plagued with transportation and drinking problems. The children encounter the school curriculum and different people. Teenagers will fail in school because of their inability to study.

Lloyd House

There are approximately 6,000 Indians who have resided in Phoenix for twelve years or more. Many of their children do not know an Indian language.

The reason why Indian children do not speak up in class is that "it is not polite to answer when your neighbor does not know the answer."

Dr. Robert Ashe

Dr. Ashe has been associated with Indians in the capacity of an employer. He stated that Indians are not time-conscious in the borrowing of money; they do not regard the payment of loans on time a serious matter.

Reginald Rodriquez

Mr. Rodriquez was born on the reservation in New Mexico. He is a member of the Laguna Tribe.

His tribal group is a little more liberal than most groups in New Mexico; however, they have a very strong local attachment. Many of the Indian people work in towns and return to the reservation after work. The problem of excessive drinking exists, but Alcoholics Anonymous groups are now established on the reservation. Their school system is possibly better than the Albuquerque school system. Children are not as verbal when they enter school, but they are taught English. The Laguna language is also taught to those Indian children who do not speak it. No grades are given and whenever possible the teachers visit parents.

The hospital facility for Indians in Albuquerque was operated by the Public Health Service and is not taken over by the university in that city.

Grace McCullah

Language is basic in attaining a self-concept and an identity. Parents stress the importance of retaining your Indian heritage.

Knowing your Indian language strengthens and sharpens your wit.

However, the problem of teaching your children an Indian language becomes difficult when there is an intermarriage between tribes and when the parents have been away from the reservation for long periods of time. The parents speak different Indian languages. The child ends up learning neither. The longer the parents live away from the reservation, the less fluent they become and are less able to teach the language to their children.

Mr. Curtis Nordwall

When the children are sent to BIA boarding schools, this tears the family apart. The trend is now to place them in public schools nearer the home or reservation. A person from the audience commented that the reason there are no secondary school on the Hopi Reservation is that if they show too much aggressiveness they will be terminated by the BIA.

Reginald Rodriquez

Mr. Rodriquez stated that the school of the Laguna Tribe attempts to combine the curriculum of the BIA schools and public schools. The school board also chooses their own administrators and makes up its own budget.

Eugene Wilson

There is no money to build schools on the reservation.

Clinton Pattea

The basic use of BIA boarding schools is to serve people with broken homes, no money. When he attended boarding schools, he was associated with only Indian students and when he entered college, he had a very hard time adjusting to the Anglo concepts and values. One fault of BIA boarding schools is that they are segregated schools.

Today the Indians are developing their own public schools and BIA is turning over buildings to them. Administrative boards have begun. The BIA has made many changes in the last five years.

Audience

The Hopi Indians have a cycle of religious life. Their religion continues day after day. It is these people whose religious cycle is

disrupted when they come to the city, who are the urban problems.

Curtis Nordwall

The Arizona Indian Centers, Inc. has plans to establish the Ira Hayes Memorial Center. The architectural design was made by Dennis Numkena. In addition to the halfway houses for men and women, it will contain a migratory campground, recreational facilities, and a ceremonial plaza.

The operation of the Center will be in cooperation with the Public Health Service, although it will provide no funding. The estimated yearly operating cost is a half million dollars.

The Center will house branch organizations such as the state employment office for the convenience of newcomers from reservations. The rent of these spaces will alleviate the cost of operating the Center. Other facilities such as the ceremonial plaza and the gym will be self-supporting. The number of people to be employed by the Center, excluding employees of the organizations mentioned above, is approximately forty.

The average length of stay at the campgrounds should be four weeks. Most Indian families will have had a job ready for them with the aid of the BIA Employment Assistance Office. In those weeks they will search for suitable housing in the city.

WORKSHOP #9 PANEL PRESENTATIONS

Mr. Francis McKinley, Director, National Indian Training and Research Center

The National Indian Training and Research Center was organized a year and a half ago by Indians and with an All-Indian Board. The aim of this organization is to help in the professional development of Indians in order that they might be able to do the kind of work, in various fields, that is now being done by non-Indians. In a few years the Indians should have some very competent teachers, lawyers and other professionals.

Some of the things being done are: evaluation work for the Indian health services; studies for the Bureau of Indian Affairs in the reorganization that is going on now; assisting the Gila River Indians to do a housing survey and work out better communications systems; helping the Zuni Indian Tribe in New Mexico which is taking over the entire agency formerly operated by the Bureau of Indian Affairs; and helping in the dissemination of educational materials.

Three other people who worked on the team with Mr. McKinley were present and each one presented a portion of the program.

Mrs. Phyllis McClure discussed briefly the contents of the "An Even Chance" report. Some of the deficiencies in the use of federal funds were:

1. Failure to get comments from Indian parents, and if they did get comments, failure to do something about it.

2. Indians are consumers of education and they should be informed about the products they are getting. There have been some changes at the Bureau level.

3. Only recently has there been a committee at BIA level working on improving the use of Johnson-O'Malley funds.

The Impact Aid Program was passed by Congress to compensate school districts that have large amounts of non-taxable Indian owned property. This money goes into the general operating funds of the school district. Many districts considered it in lieu of taxes and the funds to be dispensed equally among all children in the district. It was found that in many districts the Indian children were getting less than other children.

The Johnson-O'Malley program is for schools that have large numbers of reservation Indians or federal Indians. It was found that the money was being used in two ways: (1) as general support, and (2) for special programs and services for Indian children. Johnson'O'Malley funds are not intended for general use. It is illegal. Also, there was no accountability made for the money due to several things such as poor administration and lack of parent awareness of what the money could and should be spent for. Under the Johnson-O'Malley Act, there should be no parental costs for things such as books, gym clothes, etc. The Arizona State Plan does not make provisions for this. In some cases Navajo children were dropping out of school because they could not buy textbooks.

Title I money is for the educational disadvantaged and poor children. Virtually all Indian children qualify for this money. Abuses were found to be (1) Program administered by the State, but Project needs and programs are drawn up at the local level, and (2) Funds were used to aid the whole school district.

Mr. Udall reported broadly on the following topics:

1. Failure on the part of states to take responsibility for education of Indian children.

2. Taxes raised at the local level are thought to be only for non-Indians.

Problems:

1. Many Indian parents are taxpayers.

2. The state has disregarded the constitutional obligation of state and local districts to provide education for all on an equal basis.

3. In the case of Impact Aid, this money was considered in lieu of taxes for free lands, so the local people taxed themselves at a lower rate.

4. Monies are not distributed on an equal basis.

5. Lack of Indian involvement is used as an excuse for misuse of funds.

6. Right to information--getting accurate information from school district is very difficult--for anyone--and doubly difficult for Indians unless they are very well informed and know exactly what they are looking for.

Title I money was legislated in 1965 for the purpose of providing something extra for the disadvantaged to help them achieve. Nationally, it is considered that Title I has failed. Has it failed, or has it really never been tried and used as it was supposed to be used? Presently suits have been filed to accomplish the following:

1. Enforce parent participation.

2. Obtain refunds from districts of illegally spent funds for redistribution.

3. Get courts to order districts to comply.

Perhaps the answer to all this is to let the tribe take over these programs, and the answer to parent involvement is to use the Title I funds to help pay parents' expenses to attend meetings, etc., such as gas, lodging if they have to come and stay overnight, and babysitting expenses.

It was also stated that even when the tribal leaders made decisions, sometimes all of the Indian people involved did not know exactly what was going on.

Johnson-O'Malley Programs should be something extra. For example: for glasses, for special tutoring, for a special reading class, for gym clothes. Something extra above what the school already has.

The attitude has been that we'll put in the program around what the school has already, or who on the staff can teach this reading program, or who can use a little extra summer employment. This is wrong.

Mr. Allison discussed the Bi-Lingual Program as it was operating in Boston, Massachusetts. The purpose of his discussion was to inform people what can be done in a bi-lingual program, and also help people if they were interested in writing a bill for the state legislature in their own state. He stated that their group at Harvard would be glad to provide assistance in any way they can.

He stated that bi-lingual bills are specific for areas, but they all have the same issues. There is money available. The bill has to be sponsored by a state senator or representative. Actually, Title I money can be used for bi-lingual and bi-cultural programs.

Some of the things included in the Massachusetts bills were:

1. If 20 or more in a district are bi-lingual they will have a program. Less than 20, they can have it.

2. Bi-lingual full-time instruction in the native language, plus full-time instruction in English. Instruction in both languages in reading, mathematics and other subjects.

3. The program lasts three years, a transitional sort of thing, until the student passes the test or until parents pull him out.

4. Provides for teacher aides who speak the native language, who coordinate visits to the home. All communications with parents are written in both languages.

5. May change the teacher certification in the language areas because of the difficulty of obtaining teachers proficient in both languages.

Mr. John Lewis discussed contracting for educational services. The NITRC Center can contract with the BIA to develop a team of specialists to assist Indian communities and advise them as to the desirability of making contract with the government. Example: Rough Rock Demonstration School, and Rama High School.

Contracting relates back to the administration of the program. There are different ways of contracting. The Act of 1834 related to more trible responsibility over programs--more control over the teachers, blacksmiths, and other people who were working for Indians. The Zuni Plan of taking over the Agency is really an interpretation of the Act of 1834. They are only taking over the administration and supervision. This is also one way of getting a tribe to look over their own resources.

Contracts cut out some of the in-between people, or time consuming areas. Also the Act of 1910 or Omnibus Bill, sometimes referred to as the Buy-Indian Act, was intended to enable Indian people to provide

Indian-owned services. This could mean contracting for services of teachers rather than using the Civil Service approach.

The idea of a retrocession clause was discussed. If a tribe tries some of these ideas and they do not work, can they turn it back to the agency which was formerly handling it? There might not be a guarantee that you could do that.

In closing, the idea of NITRC is to test things out and use the organization as a device for bringing about change and getting Indian community involvement.